

## A CURRICULUM FOR AN INDIGENOUS PSYCHOLOGY

*Waikaremoana Waitoki*

*Ko te manu kai i te miro, nōna te ngāhere; ko te manu kai i te mātauranga, nōna te ao. The bird that consumes the miro berry owns the forest; the bird that consumes knowledge, owns the world.*

Through the chapters in this book we have walked alongside Ripeka and her whānau. We have taken a journey into potentiality; that of Ripeka's as well as our own. Our introduction to this book asked what would happen when we witnessed Ripeka through our eyes as a Māori psychologist, when diverse and multi-layered cultural contexts form our starting point. What would happen when we understood the interconnectedness of whakapapa, and tikanga to Ripeka's past, present and future and how they could be used to guide pathways forward? We asked what would happen when we viewed Ripeka and her whānau through a lens of unrelenting hope and unrealised potential. If all those things happened, what value are we able to add as Māori psychologists to Ripeka's life, and to that of her whānau?

The authors in this book answered these questions and many more. As we walked alongside Ripeka, our korowai, richly woven with mātauranga Māori, illuminated our practice as Indigenous psychologists and we saw just how different the journey for Ripeka and her whānau can really be.

It has been pointed out over many years, by many people, that psychology training, both in Aotearoa, and internationally, barely touches on the aspirations of Indigenous peoples. We know all too well that we continue to be viewed through a lens of deficiency. We also know how psychology training not only refuses to engage in meaningful discussions about privilege, power, intergenerational racism, structural racism, and historical trauma, but works actively to exclude them. Indigenous writers around the world highlight how this exclusion serves to privilege a Western agenda and in doing so, maintains the disparities that exist for Indigenous peoples.

We know these disparities very well. But despite them, all kaituhi in this book have Indigenous knowledge bases at the heart of their practice. This is not new. We have known for many years that Māori psychologists across the research, teaching and practice spectrum have been making significant contributions to Indigenous psychology. However, we also know that by demanding our gaze fixate only on deficiency, we, as Indigenous psychologists, have been unable to move towards the

production of our own free-thinking, critical, decolonised Indigenous knowledge bases within psychology. As a result, the contributions we have are somewhat fragmented; limited in their reach, without a core, cohesive thread to draw them together. As identified in Chapter One, our transformation in psychology requires us to draw together those contributions, to form a connected, and unified whole on which an Indigenous psychology can be built. This concluding chapter proposes that our traditional knowledge institutions provide the perfect space to relocate an Indigenous psychology: *ngā kete mātauranga*; the space where we reconnect and honour mātauranga Māori.

### MĀTAURANGA MĀORI

Mātauranga Māori is a unique Māori way of viewing the relational phenomena of the world, taking into account Māori methods of comprehending, observing, experiencing, studying and understanding *everything*: the seen and unseen that exists, and has existed, and may yet exist (Waitangi Tribunal, 2011). Included in this definition is recognition of the embedded knowledge within traditional and contemporary aspects of Māori culture and society – including the arts, sciences, education and technology. A unique Māori way of viewing the world means that we consider traditional and contemporary knowledge and culture – we are not trapped in history. Our lives, as we live them, are guided by the past, and shaped by the future. Sir Mason Durie cautions against viewing mātauranga as a static piece of the past, *“simply learning about ‘things Māori’ is not the same as being guided by an evolving knowledge system called mātauranga Māori”* (Durie, 2012, p. 23).

Royal, (2012) wrote that kaupapa Māori and mātauranga Māori are distinct terms: one concerned with transformation and emancipation and the other concerned with notions of indigeneity *“. . . how we can improve the way in which humankind exists and lives in the world through new strategies of indigeneity, rekindling kinship between people, and between people and the natural world?”* (p. 37). An Indigenous psychology then, will serve at least two purposes: generate solutions to improve the lives of those who wish to live a good life; and make a scholarly contribution to humanity and its repository of knowledge. By focussing on mātauranga Māori as an evolving body of knowledge, and kaupapa Māori as a way of applying that knowledge (Durie, 2012), we can set the foundation for exploring our Indigenous knowledge and their origins, to create space for an Indigenous psychology. Embedded in our mātauranga Māori is a story that many cultures have, our creation story, handed down as oral histories and pūrākau.

## PŪRĀKAU – ORAL TRADITIONS

Our oral traditions and pūrākau, as is evidenced throughout the chapters in this book, link to a valuable and vast database of ancient and contemporary knowledge. The personification of phenomena, typically seen in oral histories, enables us to attribute causality for events that impacted on our lives – such as the continental shift [or Māui, fishing up Aotearoa] or the creation of rivers, mountains and the celestial heavens. Pūrākau are a significant source of knowledge comprising “. . . oral histories [which] can be seen simultaneously as data, and encoded knowledge, and a capsule of wisdom” (Mercier, Stevens, & Toia, 2012, p. 112).

While we have retained a connection to our oral histories, their rewriting means that we have fragmented knowledge about how valuable they can be to our everyday lives. Oral histories serve to capture parts of historical events that have happened but have been lost in the passage of time. They also serve metaphorical functions as *allegories* of phenomena (Berkerian & Levey, 2012) that help us understand and theorise events – for example, *kei te haka a Tāwhirimātea* – Tāwhirimātea is doing a haka, as an explanation for thunder.

In addition, our pūrākau and histories provide *a metaphorical point of reference* (Winitana, 2012, p. 27) from which to understand individual and collective behaviours. They can be used to conduct psychological research, teaching, assessment and treatment, as well as to heal from historical, collective and individual trauma (Piripi & Body, 2010; Rangihuna & Kopua, 2015; Royal, 2012a; Walker, 1975). Cherrington (2003) explains,

*Traditionally, pūrākau have been handed down from generation to generation to provide advice and insights to the thoughts, actions, and feelings of our ancestors* (p. 118).

## THE SEARCH FOR KNOWLEDGE/CREATION STORY

Our mātauranga Māori contains very strong genealogical patterns. Our story begins with a seed, or conception, culminating in an entire universe filled with life, where each element, mauri, or essence, is related to the other. Our progression begins with the void in which nothing is felt, possessed, or seen; where there is no union, or boundaries; where night, when it is perceived, is intensely dark. Within the long darkness, nothing is felt, or seen; until a stirring is perceived, and a search for the glimmer of the world begins. Eventually, thought becomes life; it breathes, takes shape, and is aware of time and importantly, aware of an infinite space – filled with potential. Mai te kore, ki te pō, ki te ao mārama – from the nothing, to the darkness, to the world of light and

consciousness. From consciousness came thought and Io-Matua-Kore (the Parentless-One); from Io, came the first family.

As referred to by Tamanui, Valentine and Maxwell, Tāne-nui-a-Rangi was one of 70 (or more) offspring of Ranginui and Papatūānuku who, along with his siblings, lived between the dark, suffocating embrace of their parents. Tāne-nui-a-Rangi separated his parents by lying with his shoulders on his mother, and with his legs pressed against his father's chest, wrenched his parents apart. Other stories, particularly in Tūwharetoa, state that Tāne-nui-a-Rangi was aided by the use of pou/posts, which can still be seen today (Orbell, 1998). Tāne-nui-a-Rangi is also credited with the creation of the first woman, Hine-Ahu-One at Kurawaka – formed from the earth steeped in the ultimate female element, the menstrual blood of Papatūānuku.

Although Tāne-nui-a-Rangi and Hine-Ahu-One had many children together, Tāne's daughter Hine-Titama was his first known victim of incest. His hara/crime became the catalyst for the transformation of Hine-Titama to Hine-nui-te-Pō; when, as an adult, she discovered that her husband was her father. In her shame and anger, Hine-Titama left the world and all her children to become Hine-nui-te-Pō. As Hine-nui-te-Pō she waits for her offspring to leave this world so that she may provide care to them in the next world.

The creation narrative is a metaphor for the emergence of an Indigenous psychology towards te ao mārama – the world of light. Like Indigenous peoples worldwide, our increase in energy, strength and awareness precipitates a further search for wisdom and enlightenment that draws on our metaphorical, physical and psychological links to spaces, places and peoples (Cajete, 2000; Durie, 1997; Grande, 2008; Marsden, 2003; Meyer, 2008; Royal, 2012b). As seen in the chapters by Tamanui and Valentine, it is more than abstract thinking; our creation narratives enable us to explore themes that can inform psychological encounters such as research, theory building and exploration, and healing.

Several kaituhi chose to write from the perspective of our first parents and the family dynamics that occurred with their children. That many of us returned to our own stories: *ngā kete mātauranga*, our pūrākau, Ranginui and Papatūānuku and their descendants, *ko ngā atua Māori*, the Māori deities, when the opportunity arose was revelatory. The kaituhi in this book show the extent to which mātauranga Māori, with its astounding complexity and depth of knowledge, has become firmly embedded in the psychological spaces we occupy, and the types of issues facing whānau Māori we work with. As is common in Kaupapa Māori paradigms, both Western and Māori worldviews are utilised in our practice, however it is our mātauranga Māori, in all of its

forms, which is privileged. What is clear is that we use te reo, karakia, whakawhānaungatanga, pēpeha, mihimihi, karakia, pōwhiri, poroporoaki, whakatau and waiata to assess identity, iwi, hapū, and whānau links to settle clients, or to engage in therapy (Bennett, 2009; Manna, 2002; Mark & Chamberlain, 2012; Pere, 1994; Valentine, 2009).

We have significantly expanded our work beyond applying tikanga and kawa. Tess Moeke-Maxwell shows the many layers of experience and mātauranga Māori she possesses when she talked about sensing mamae and Ripeka's disjointed wairua,

*I could tell she wasn't really there. I observed her slightly stooped body and listless mauri. She was fidgety and her skin had a grey appearance. I was momentarily flooded with physical and emotional sensations – my head ached, my body felt restless. From where I sat, I quietly began a mihi to her wairua to acknowledge her suffering. Through karakia, I directed my āroha to envelope her through God's grace. Sexual abuse carries an easily identifiable energy to the mauri – heaviness like no other; I sensed it with her. (p. 211)*

Tess used ngā kete mātauranga (p. 216), karakia and mihimihi within the space between te ao wairua (the earthly realm) and te ao kikokiko (te physical realm) to settle herself and to settle Ripeka. Her process laid a foundation for her to engage with Ripeka when the chance arose again. Tess displayed esoteric knowledge surrounding whakatau and aroha-ki-te-tangata that should be taught and learned within the context of its whakapapa connection to a Māori worldview. The knowledge and skill that Tess and other kaituhi possessed has a knowledge base that is older than the creation story.

## NGĀ KETE MĀTAURANGA: THE BASKETS OF KNOWLEDGE

### Excerpt from the Tāne-nui-a-Rangi chant:

<i>I riro iho ai</i>	<i>He brought back down</i>
<i>Ngā Kete o te Wānanga</i>	<i>the Baskets of Knowledge</i>
<i>ko te Kete Tuauri</i>	<i>the Basket called Tuauri</i>
<i>ko te Kete Tuatea</i>	<i>the Basket called Tuatea</i>
<i>ko te Kete Aronui</i>	<i>the Basket called Aronui</i>
<i>Ka tiritiria, ka poupoua</i>	<i>Portioned out, planted</i>
<i>Ki a Papatūānuku</i>	<i>in Mother Earth</i>
<i>Ka puta te Ira-tangata</i>	<i>the life principle of humankind</i>
<i>Ki te whai-ao</i>	<i>comes forth into the dawn</i>
<i>Ki te Ao-marama</i>	<i>into the world of light.</i>

The establishment of whare wānanga in Māori society can be attributed to Tāne-nui-a-Rangi (Winiata & Winiata, 1995), although local variations exist, e.g. Tāwhaki, (Jones, 1958). Tāne-nui-a-Rangi climbed

the 12 heavens to collect the baskets of knowledge, providing the basis for the first whare wānanga. As Tāne climbed to the upper heavens he was constantly attacked by his brother Whiro-Tipua who had, himself, wanted to enter the heavens. With support from his brother Tāwhirimatea, Tāne climbed the aka matua, or parent vine, recited the appropriate spells, and gained entry into the highest of the heavens, where he was brought before Io-matua-kore, the Supreme god; the parentless-one.

*The Supreme God, Io, dwelt in the twelfth sky at Matangireia. His marae or plaza was Te Rauroha, and the sacred house in which the treasures of knowledge were kept was named Rangiatea*  
(New Zealand Electronic Text Collection, 2015, p. 447).

The importance of knowledge and its origins is captured in the saying, *E kore au ngaro, he kakano I ruia mai Rangiatea; I shall never be lost, (for) I am a seed dispersed from Rangiatea.* Knowledge contained in whare wananga existed well before the creation of the world and the creation of the gods. When Tāne arrived at the 12th heaven, Matangireia, Io-Matua-Kore gave him, from the sacred house of Rangiatea, the three baskets of knowledge: *Te kete tuauri, te kete aronui* and *te kete tuatea*. He also gave him two sacred kōwhatu – stones, named Te Whatu-kura, Huka-a-tai (ocean foam) and Te Whatu-kura, Rehu-tai (white-sea-mist) (Whatahoro, 1913, 2011). Whatahoro (ibid) asserted that the “*kete, or ‘baskets,’ are the three great divisions of knowledge taught in the Māori college; we may call each kete a syllabus. . .*” (p. 131). After returning home, Tāne buried the kete and stones safely within Papatūānuku and lit a sacred fire, *manawa ora*, above it to guard against theft or vandalism (Barlow, 1991). It is these baskets of knowledge which can provide a framework for our own Indigenous psychology.

### TE KETE TUATEA

Te kete tuatea contains ancestral knowledge about agriculture, and aspects of technology. However, its primary contents includes knowledge of *mākutu* (sorcery) and *whaiwhaiā* (spells, incantations); and the malicious side of human nature: war and evil (Te Taura Whiri, 2008). Human suffering and hardship as the result of war, financial greed, poverty, environmental destruction, structural and personal violence, racism, disenfranchisement and oppression resides within this kete. The consequences of actions that limit or extinguish the growth and potential of children and families, and the environment are examples of the knowledge in this kete. There is some difficulty describing this kete with its destructive contents, however, we need to understand how to deal with this knowledge, or we risk overlooking the opportunities to balance out their effects.

In the introduction to this book, Ripeka, describes being molested as a teen and brutally raped as a young woman. These events were precursors to her post-traumatic stress and bipolar disorder diagnosis. Ripeka also talks plainly about hearing the voice of an orator, a *kaikōrero*, during her mother's *tangihanga*. She was not particularly perturbed about this experience, perhaps because she was in mourning and because she was on a *marae*; however, when she talked to her psychiatrist about these events and her use of Māori symbols to manage her distress, she was regarded as psychotic and a serious risk to others – in some cases that would place her in *te kete tuatea*. Melissa sums this line of thinking nicely,

*I am going to work differently with a client if I have an epistemological world view that understands hearing voices or contact with ancestors as a totally acceptable part of reality, not always positive, sometimes traumatic, but possible. In comparison, if I believed voice hearing was merely a psychological coping strategy for trauma or a by-product of a chemical brain imbalance I am not going to work with the client as effectively and may even alienate them. (pg. 151)*

Had Ripeka received a culturally appropriate assessment that included the knowledge within *ngā kete mātauranga*, we would be able to determine whether her metaphysical connections were maintaining her distress or protecting her from further problems. We could also explore the importance of *whānau* and her identity (including the impact of her brother's religious dogma), and the socio-political dynamics that affected her *hapū* and *iwi*.

## TE KETE ARONU

*Ahakoā he iti, he pounamu – Although it is small,  
it is (precious) as greenstone*

Te kete aronui contains knowledge to advance physical, spiritual and mental welfare: social relationships, *aroha*, peace, goodness, arts (*whakairo*, *rarangi*, *tu*, humanities, music, rituals, social science research, philosophy, and literature (Moorfield, 2016; Te Taura Whiri, 2008). An Indigenous psychology should naturally include elements from this kete in everyday work because we, like many cultures, cannot live good lives without the elements of love, technology, music, art, or knowledge exploration. Erana and Sharon describe in their chapter, how *aroha* must be the foundation for working with clients,

*It seems quaint to talk about love. Yet we really believe that at the heart of all of our mahi with Māori, there is a sense of love. We are talking about aroha, of loving compassion, concern, and understanding. Of sorrow-felt sadness and trusting affection, of belief in potential and of a value that sits at the centre of who we are as Māori and how we know how to be with other Māori. (pg. 99)*

The notion that psychologists must feel love and compassion for their clients challenges western thinking on many levels. Of course there are many clients for whom it is difficult to love, but the idea that everyone deserves love should act as guides to the way we choose to work.

The oral history of Mataora and Niwareka provides an example of how te kete aronui contains valuable knowledge about tāmoko (tattoo) and its connection to healthy relationships and whānau ora (family wellbeing). While the story of Mataora and Niwareka is typically used to describe how tāmoko came from another realm to the human world, it is also a story of how whānau support is crucial to healing from intimate partner violence. Mataora was taught the art of tāmoko by Niwareka's family. He also received a full moko kanohi (facial tattoo). Reflecting on the Niwareka story enables us to explore Māori patterns of patience, forgiveness, healing from abuse and whānau aspirations.

In Ripeka's case study, she drew Māori symbols on her body to protect herself from malevolent spirits. Although she was pathologised for that act, she felt within herself that she needed to keep herself and her family safe. Embedded within her actions are an extensive history of mātauranga Māori including tā moko (and its origins), te reo, karakia, tapu, dealing with blood and the body; Māori patterns and their meanings.

Tā moko is becoming more prominent in Indigenous communities as a way of engaging with clients, or to symbolise reclaiming one's cultural identity, mental health journey, relationship or significant achievements (Kopua & Rangihuna, 2015; Nikora, Rua & Te Awekotuku, 2003). Revisiting the narratives of our histories provides us with the compass to finding our Indigenous psychology; it also enables us to rewrite what is written about us and our atua. When we consider how Hine-nui-te-Pō reinvented herself with strength and courage in the face of significant psychological shame, we see a leadership model of self-determination, autonomy, and resilience (Ruru, 2016).

Hinetītama, as Hine-nui-te-Pō, becomes a powerful healing guide for women who experience sexual and violent trauma, enabling them to seek wellness for themselves, to provide a secure home for their children, and to reclaim the tapu o te wahine, the sacred feminine from the masculine gaze. Murphy's (2013) book *Te Awa Atua* challenges the colonial masochism that has shaped our views of women's bodies and their functions and reminds us that we are descended from the divine and sacred. Freeing our minds means looking to our traditional stories written by us, not the colonial ethnographer who portrayed Hine-nui-te-Pō as the goddess of death with sharpened obsidian teeth in her vagina (Alpers, 1964), who was the merciless killer of Maui-tikitiki-a-Taranga. It is critical that we reclaim our stories because *"the deliberate silencing of*

*Indigenous traditional cultural narratives via acculturation and assimilation policies ...* (Beltran & Begun, p. 159) has taught us to doubt our own value.

### TE KETE TUAURI

*To sit quietly in the wharenuī or the urupā and feel the presence of your tīpuna is to feel wairua.* (cited in Valentine, p. 166)

Te kete tuauri contains knowledge of benign ritual, and is also “related to the creation of the natural world and the patterns of energy that operate behind the world of sense perception and the realm of the tohunga” (Moorfield, 2016 para 1). It includes the knowledge of natural sciences; knowledge of karakia, tohi, tapu, wairuatanga, matakite, tikanga, wehi, tikanga, tangi, moemoea (Harrison, 1967; Te Taura Whiri, 2008). Reclaiming these concepts is integral to our understanding of how Māori experience the seen and unseen world.

Hukarere invited Ripeka to bring something of her grandmother that they could use in therapy.

*My Nan had a love for the land, and especially the river. She came to me one day and showed me a stone; it was a big piece of stone, from the River. The stone was cold, and although it looked like any other piece of stone, I noticed that sometimes it would glisten in the sunlight, and sometimes I swear the stone would change colour. She told me to hold it; and as I held it, I felt this energy force, the mauri of the stone. She told me a story of the three baskets of knowledge and the two sacred stones.* (pg. 164)

If we are learn how to practice, or even understand, karakia, karanga, whaikōrero, or waiata, we need to do so in ways that acknowledge the tapu nature of ngā kete that keeps everyone safe. Many of the scenarios described in the pages of this book derive from te kete aronui, and tuauri, as they relate to knowledge about, and the purpose of karakia, composition and spiritual elements. Tess Moeke-Maxwell presents a wonderful description of how she uses nga kete in her work (pg. 216).

Te kete tuauri fills quickly when we read the chapters that relate to te ao wairua (the spiritual world) and te ao kikokiko (the physical world). Ainsleigh Cribb-Su’a and Hilda Hemapo describe an example of wairua experiences that for some of us would be beyond our expertise. Yet Ainsleigh was able to move smoothly into creating a space of safety for everyone in the room.

*And then I saw it. I saw a small glow... bubble out and then retract just as quickly as it had emerged. And then I was drawn to noticing the expansive, imposing darkness around the small glow. The glow was bright despite its*

*minimal presence. The contrast was striking, like white light dancing on a black background. The light, defiantly providing distinctive shape and form on a blanket of black to make the picture.*

*I was so distracted by what I was experiencing that I hadn't noticed that she had turned around to face me. Indubitably she noticed that I was looking at her in a different way and she gave me that same inquisitive look that she had given me the first time we had met. When I caught her gaze, I put my head down and begun our karakia. (pg. 92)*

Other kaituhi talked about their experiences with wairua, their connection to tūpuna, and being able to perceive events before they occurred. Hukarere and Melissa Taitimu clearly situate their chapters in the practice of karakia. I particularly like how *Hukarere-talking-through-Ripeka* used karakia and karanga to safeguard herself when the pressure built within her, threatening to fracture her ability to be present. We can think of settling a client using karakia and karanga as reminiscent of mindfulness based practice – while being vigilant to the potential of cultural misappropriation. Similarly Melissa outlines the way karakia is used: “*Healing often utilises karakia and other forms of ritual to support a person's journey from Te Pō into Te Aō. From disconnection to connection.*” (pg. 150)

## INDIGENOUS MĀORI KNOWLEDGE

Hukarere like many Māori psychologists, knew about the kōwhatu-stones that Tāne brought back from Io-Matua-Kore, from Rangīātea. Her application of Indigenous knowledge reaches another level that some of us would struggle to understand. The levels are synonymous with the 12 levels that Tāne ascended – each with its adversities, triumphs and experiences gained. There is nothing in our psychology training that comes close to the knowledge needed within ngā kete. The experiences described above show that one would need a significant amount of interrelated knowledge about mauri-embedded objects, wairuatanga, te reo, karakia, tohi, pure, mauri, karakia, and mana and tapu. We would also need to know about other kete (i.e., the kete aronui) and whānau roles: mātāmua and pōtiki, the role of tūpuna and mokopuna, mana and whakapapa. As Māori psychologists we can all aspire to reach higher levels of learning.

From the chapters in this book as well as key informants in my PhD research, core cultural concepts which share a connection, or whakapapa, to ngā kete mātauranga can be identified. The goal is to research and reconnect to each term and their application. This in turn provides us with a tool which allows us to realign our whakaaro with our original

institutes of learning, *Matangireia* and *Rangiatea* and to reconceptualise the layers of impenetrable, and everyday Māori knowledge that lay across all the kete. What I have done is to identify some of the themes, or key concepts that underlie our mātauranga (knowledge) and present them as foundational to an Indigenous psychology. The list below is a fraction of what we could learn. Some of these concepts may be recognisable to other cultures and other languages, while others may not.

Aituā	Ako	Aroha	Atua
Haehae	Haka	Hapū	Hara
Hongi	Hura kōwhatu	Ihi	Io-matua-kore
Ira tangata	Iwi	Kaitiaki	Kangakanga
Karakia	Karanga	Kaumātua	Kawa
Kawe mate	Ko wai au	Koha	Mamae
Mai and atu	Mākutu	Mana tangata	Manawa
Manaakitanga	Mana	Manawa Ora	Marama, Mārama
Marae	Manuwhiri	Maramataka	Mātauranga Māori
Mate	Matekite	Mauri	Mihimihi
Moemoea	Ngaro	Ngākau	Ngā atua Māori
Noa	Papatūānuku	Pēpeha	Pō
Pono	Pōrangī	Poroporoaki	Pouri
Pōwhiri	Puhi	Tā moko	Taonga
Ranginui	Riri	Tapu	Tauutuutu
Teina	Te reo	Tuakana	Tangihanga
Tohi	Tino Rangatiratanga	Tūrangawaewae	Tuturu
Te Rā	Tikanga	Utu	Wahine, Wāhine

Table 1: Core Cultural Concepts in Psychological work with Māori

### **HE PAPA ANŌ: ANOTHER LAYER OF KNOWLEDGE**

We are well aware that the space between the two worlds in which we live needs careful negotiation. For some, working with Indigenous knowledge will make an enormous difference to their worldviews and subsequent practice. For others, an Indigenous worldview has limited meaning as “. . . *outdated notions of shared and bounded values, beliefs, and behaviors are greatly complicated in a globalized age*” (Gone, 2015, p. 142). Being Māori does not and cannot mean the same thing for all Māori. Achieving the balance between Western psychology and Indigenous healing processes is difficult when the processes of validation and verification operating in both systems are perceived as being in

opposition with each other (Love & Waitoki, 2007; Nikora, Levy, Masters, & Waitoki, 2006).

Most of the narratives within this book reside within te kete aronui and te kete tuauri; however, there is scope to include the knowledge contained within te kete tuatea. Moreover, it is the natural overlap between each kete that helps to organise and provide clarity on their functions or purpose.

Having worked through our creation story to ngā kete mātauranga, there are other layers of exploration to add to the narratives and cultural concepts which show the breadth of our mātauranga knowledge base. These layers expand on what we need to consider when we work with an Indigenous psychology. The analytical lens I used is the critical incident technique (CIT) developed by Flanagan (1954), as a method of identifying training needs in industrial sectors. A central question contained within the critical incident technique provides a starting point: *In terms of what you did with your client, what knowledge, skill and ability or attitude does one need in order to do what you did?* (Waitoki, 2012). This simple question expands the focus of what we need to know to work with the cultural concepts, as we cannot take these concepts out of the context that gives them coherence. It is noticeable that Māori psychologists effectively use Māori-cultural processes as part of their psychological work. The examples articulate how mātauranga Māori and cultural traditions are used in spaces that affect Māori lives and the types of psychological issues that Māori clients face.

I invite you to look at the chapter, or chapters, that resonate with you. Then, carefully consider the layers and interconnections within – as though you are pursuing your own discovery of an ancient house of learning. For example, I may be aware of the cultural manifestations of hearing voices or speaking with the deceased, but I also need to know how the phenomena is perceived within the cultural understandings of that person and their whānau. I also need the skill to work in the best way possible. If I want to know about wairuatanga and how it relates to life and death, I can look to narratives, statements or cultural concepts to identify what I need to learn, and how I might acquire that knowledge and skill. There might also be things that I am not aware of and may discover in my own pursuit of knowledge.

To illustrate, below is a sample (from appendix A) developed from an analysis of the chapters in this book, and my PhD research (Waitoki, 2012), of knowledge, skill and awareness statements which can be aligned to the cultural concepts of *wairuatanga*. A work in progress, there

are many more concepts that can and will be included as each narrative is further explored collectively by Indigenous psychologists. However, this one example very tangibly presents the richness, vastness and potentiality of ngā kete mātauranga. These statements can easily be used to develop teaching and learning goals in psychology.

**Knowledge:** Māori concepts of spirituality - cosmology, astronomy, mythology, theology; oral traditions and oral histories, whakataukī, whakatauākī. Knowledge that karakia conveys the mauri of thoughts, feelings and actions of a person and can be conveyed to an object or a person. Knowledge of language use and its harmony with wairuatanga, cultural identity, and collective aspirations. **Skill:** Being able to present traditional concepts in modern ways or to present modern concepts in traditional ways; being able to balance training with wairua experiences. **Awareness:** Religious beliefs of psychologist or client about wairua, spirituality, and any potential clashes; awareness of societal beliefs and stereotypes about paranormal experiences, and awareness of socio-cultural-political influences on Māori as an Indigenous people.

#### WHAKAMUTUNGA, CONCLUSION

Ranginui and Papatūānuku demonstrate how the pain of separation is endured in order to ensure the growth and survival of future generations. When we find ourselves trapped in the embrace of a western psychology that smothers our self-determination, we need to find ways of letting in the light, fresh air, and new horizons. Naturally radiating from within these pages, our accumulated Indigenous knowledge provides theoretical foundations on which to create and nurture a relevant psychology. At the same, we will connect ourselves to the traditional and everyday psychological knowledge housed within ngā kete mātauranga.

Returning to the point from which we began, we think back to Ripeka; when she drew Māori patterns on her body as a way of protecting herself. In this one act, the knowledge of te kete aronui, Mataora and Niwareka is obvious. We can see how those patterns of tā moko can be seen as a pathway towards healing. To help tread this pathway, I asked tā moko artist Rāwiri Horne, from Moko Tamore to draw images of native manu/birds, such as the manu on the cover: *E koekoe te tūū, e ketekete te kākā, e kūku te kererū – the bellbird sings, the parrot chatters, the wood pigeon coos.*

*Ripeka is listening, listening, listening... She hears unintelligible symbols and yet she is able to respond. It is her reo to be reclaimed with a perfectly attuned mita just for her; koekoe, ketekete, kūkū... kīkīkīkī. (Tamanui, pg. 63)*

The manu are intentionally woven throughout the pages. They are there to provide a break from the text, and for us to use in our everyday practice. Study the patterns with their inherent whakapapa; each line a connection to our oral histories and our aspirations. Connect with the Indigenous knowledge contained in each curve, line and spiral; feel free to colour the birds, or give them to clients. The manu can be used to begin a conversation with clients or each other; the list is endless. Explore the creation stories and the mātauranga Māori embedded (often unseen) in our everyday lives - and do something creative. Consider the manu within its natural environment and our connectedness to that environment. We cannot legitimately be Indigenous psychologists if we cannot see ourselves as a part of a universe that was mapped out and named, eons ago.

*But some of our own priests of this tribe, Ngāti Hau, say that the first heaven has the wind, the second heaven has the clouds, and the third heaven is the place where the blue sky is seen—that is, the region close to this world of ours. The fourth of the heavens is Papa, the origin of this world. The fifth heaven is known as ‘the lake’, for from it comes the rain, the mist, and all of the waters of this world. The sixth heaven is the home of the gods, as are all those beyond it, even to that of Rehua, the most splendid of the heavens.<sup>1</sup>*

Choose your own pathway as Indigenous psychologists,

*Piki ake, kake ake ki ngā whetū  
Ascend, climb; reach for the stars.*

<sup>1</sup><http://teahou.natlib.govt.nz/journals/teahou/issue/Mao52TeA/c5.html#e5-2>

## **APPENDIX A:**

Knowledge, skill and awareness (KSA) statements aligned to wairuatanga

**Knowledge:** Māori concepts of spirituality - cosmology, astronomy, mythology, theology; oral traditions and oral histories, whakataukī, whakatauākī. Knowledge that karakia conveys the mauri of thoughts, feelings and actions of a person and can be conveyed to an object or a person. Knowledge that the purpose of karakia is to draw assistance in our everyday activities and in more important occasions such as births, marriage, illness, death. Knowledge of whakapapa connections, geographical connections and spiritual connections; that karakia provides a link to the past, present and future and to the gods and tūpuna. Knowledge that Māori call on ancestors for support and guidance. Knowledge about when karakia is being used inappropriately.

**The purpose of karakia, types of karakia:** for protection, purification, ordination and cleansing; for meals, openings, closings, tapu lifting, settling clients (cleansing and protection). Knowing the right time to conduct karakia; not assuming everyone wants karakia (importance of checking whether a karakia is wanted). The different ways that hapū and iwi practice and understand wairuatanga.

**Skill:** Being able to present traditional concepts in modern ways or to present modern concepts in traditional ways; being able to balance training with wairua experiences; relationship building with church members; comfort and confidence with using karakia; to show respect for spiritual processes pronunciation; willingness to try different methods. Competent use of language (at any level); comfort with not doing a karakia and negotiating an alternative process, or allowing the client to conduct an alternative process; being able to talk about the nature of the client's relationship with deceased loved ones; alternatives to grieving that do not impose risk on the client.

**Awareness:** Religious beliefs of psychologist or client about wairua, spirituality and potential clashes; of societal beliefs and stereotypes about paranormal experiences; Māori beliefs about spirits and "guides" spiritual advisors; that Māori may want to, or may already converse with the deceased; potential religious biases; respect for clients beliefs about religion, spiritual or cosmological beliefs.

The imposition of western religious values onto Māori spiritual beliefs; the positive and negative impact that religious institutions have had on Māori (such as: Salvation Army, church-based schools, and church groups); and that psychologists safety is important (spiritual, emotional and physical).

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